

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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"So long as you are innocent, fear nothing."—LONGFELLOW.

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JOTTINGS FROM A MISSIONARY'S NOTEBOOK.

THE editorial in the *Star* a few weeks ago, in which our worthy president advised the missionaries to live as economically as possible, reminded me of my first mission, which covered a period of twenty-six months, and cost me the sum of two hundred and forty-eight dollars, a little over nine dollars and fifty cents a month. Perhaps a few jottings from my notebook may be of interest to the readers of the *Star*:

I had been away from home seven months, attending sheep, and returned on the 29th of June, 1900. A few hours later one of the ward teachers called on me and told me my bishop would like to see me that evening. I was at the home of the bishop at the time appointed, and found fourteen other brethren there. The bishop informed us that he had been requested by the presiding authorities to furnish the Church with five missionaries. He questioned the brethren concerning their circumstances, etc. I was the last. He had got four when he reached me. He asked me how I felt about going on a mission. I told him I *felt* all right about it, but that I was two hundred and sixty dollars in debt. He asked me if I thought I could get out of debt and go, and I answered that I believed I could.

A few days later I received a letter from Box B—my call had come. I was requested to go on a mission to the North Western States, and, if possible, to be ready to leave on the 9th of the following August. I at once began making preparations to leave. I sold everything I owned, and realized the sum of two hundred dollars,

leaving me still sixty dollars in debt. The time drew near for me to depart, and I had no money. A farewell party was given in my honor, and this, together with contributions from relatives, gave me enough to purchase a suit of clothes, a small hand bag, a ticket to my field of labor, and left a few dollars over.

At the time appointed, I set out for La Grande, Oregon. I was met by President F. S. Bramwell, who took me to his residence, where we had refreshments, after which he gave me good counsel, in which he said the elders were expected to get along with as little money as possible. That suited me for I had very little cash. He assigned me to labor in the Salem conference. Two days later I arrived at the place of my appointment, and was met by President Ure, who requested me to go out into the country and labor with Elder Jorgensen. We traveled for two weeks like the apostles of old—without purse or scrip. Then the hop picking season came in, and as a great many of the people were going into the fields to work, and we would not be able to find them at their homes, we decided to hire ourselves out as hop pickers, and follow the people. Our services were readily accepted, as there was plenty of work. We lived in a tent in the shade of the pine trees. As we picked the hops we conversed with the people on the principles of the gospel. In the evenings we built a camp fire, and a large crowd of people gathered round it and listened very attentively while we explained the doctrines of the Church. Pickers from other sections came to the meetings. Those were glorious evenings, evenings that I shall never forget. Thus we worked and preached for three weeks. I picked on an average sixty-three bushels of hops a day, for which I received the sum of two dollars and eighty cents. At the end of the three weeks I had thirty-six dollars clear. I acknowledged the hand of the Lord in this, for He knew I had no means of my own.

When my earnings were exhausted I began to wonder how I was going to get any more, when to my surprise and delight I received a letter from my wife, with ten dollars enclosed in it. The dear woman had saved it out of her own small earnings of two dollars and fifty cents a week. This carried me through a little longer.

Soon after this I was appointed to labor in the country with Elder McBride. One night we held a meeting in a schoolhouse. At the close of the service we told the people we were traveling and preaching the gospel in the primitive fashion—without money. That was a gentle hint for some one to invite us home with him, but no one took the hint. All repaired to their dwellings leaving my companion and me alone in the schoolroom. No, we were not alone, the Spirit of the Lord was with us, and when a person has the Holy Spirit for his companion, he is not alone. Elder McBride said he would take down one of the window blinds, put it on the floor and lie down upon it. I said, "All right, I will make an entry in my journal, and by that time some one will come along and take us

home." Just as I had finished writing, I looked out of the window and saw a person, carrying a lighted lantern, coming towards the schoolhouse. In a little while a gentleman came up to the door and said, "Haven't you got a place to sleep to-night?" We told him we had not, except on the schoolroom floor. He said, "Well, come home with me, and I will give you a bed, but I will not be able to give you breakfast, as my wife is sick." We were thinking of bed then, not breakfast. We made it a point to live one day at a time. That was the time we put into practice the Savior's counsel to His apostles, "Take no thought for the morrow." We thanked our friend, accompanied him to his home, and were soon asleep.

The next morning he knocked at our door and informed us that breakfast was ready for us. We were also ready for breakfast. We ate a hearty meal, preached the word of the Lord to the gentleman and his household, left our blessing with them and went on our way.

Soon after that I was appointed to labor in Portland, Oregon. There we had to have lodgings, and we needed money to pay our way. One day as my companion (Elder Brown) and I were going down a street, a lady whom we had never seen before nor since, came up to us and asked if we were "Mormon" missionaries. We answered in the affirmative. She asked us how we were getting along, and we told her. She then handed me a five dollar gold piece, which she said I was to divide with my companion, and bade us good-bye.

On another occasion, when my money was exhausted, a gentleman, an entire stranger, came up to me, as I was standing at the door of our meeting hall, and shook hands with me, leaving a dollar in my palm. Time after time the Lord opened up the way for me, by raising up friends to minister to my wants. I was in the mission field, as I said at the commencement of my letter, twenty-six months, and my expenses for that time was two hundred and forty-eight dollars, including clothes, railway fares, in fact, everything.

D. P. WILLIAMS.

DEDICATION OF OLDHAM MEETING HOUSE.

SATURDAY and Sunday, March 27th and 28th, 1909, are banner days for the Manchester conference, and were fittingly celebrated in social and devotional gatherings, it being the formal opening of our new church at Oldham.

Saturday evening the Saints of the Oldham branch gave a social, at which were present President C. W. Penrose, Sister Romania B. Penrose, conference president J. C. Larsen, Jr., twenty-two traveling elders of the Manchester conference, and over one

hundred saints and friends, representing nearly all the branches in the conference.

The program consisted of an opening address of welcome by Chairman John Mortimer, and many well rendered vocal and instrumental selections and recitations. President Penrose expressed his pleasure at being present and his satisfaction with the new building, and highly commended the efforts of the elders and saints in acquiring a building that is a credit to all concerned. President Larsen gave brief account of how the building had been acquired, and the work that had been done on it. The social was a success financially as well as socially, netting over £3 3s. At intervals refreshments were served.

Sunday morning at 10:30 we held sacrament meeting. There were present about seventy-five saints and friends. Elder William Glenn was the first speaker. Said he was glad to have been actively engaged in the erection of the building; bore testimony that an angel had restored the Gospel to the Prophet Joseph Smith. Elder Frank B. Meads, who has had charge of the construction work, said he had rejoiced in his labors, and hoped the building would be the means of doing much good.

President Penrose occupied the remaining time. Was much pleased with the building and thanked all who contributed in any way to its erection. Spoke of the Gospel having been restored through the Prophet Joseph Smith and the great blessings enjoyed by those who live its principles.

At the 2:30 p.m. meeting there were present over one hundred and twenty-five people. President John C. Larsen, Jr., who had had the general supervision of the building during its erection, gave a brief account of it, in substance as follows: In the early part of last year Elders James H. Platt and William Glenn and the Oldham saints conceived the idea of starting a building fund for a meeting house, and ever since they have worked with untiring zeal with the one object in view. In November of the same year a mission room was offered for sale, so Elder Platt got busy and interested President J. C. Olsen, who applied to President Penrose to assist in the purchase. President Penrose applied to President Joseph F. Smith for £40, the full purchase price of the building, and President Smith generously granted the sum, so the building was purchased and the work begun at once, for it had to be moved to another part of town.

Elder Frank B. Meads, being a builder by trade, was given charge of the construction work, and soon the building was torn down and moved and a new foundation in. But here active operations stopped, as we had some difficulties over the land we had leased, which took about a month to adjust, and this was only accomplished through President Penrose having a knowledge of the law and the methods of lawyers. The work was completed a few days ago, having been done by the elders of the conference,

each assisting when called upon to do so; but Elders Frank B. Meads, William Glenn and Charles D. Spence have been working on it from start to finish. Elder Glenn, as a man of mature years and experience, has been a mainstay in the work. Elders Joseph F. Evans and William A. Langton and others did the painting. Before the building was completed the funds ran out, so President Penrose was again applied to, this time for £15, which he immediately sent, to our great joy.

The building is twenty-five by fifty feet, covered with corrugated iron, and lined with matched lumber. The body of the hall is twenty-five by thirty-two feet, the stand is eight by twenty-five feet, and back of the stand are two class-rooms, each ten by twelve feet. It is lighted with gas, and under the stand is installed a hot water heating plant. The total cost of the building as it stands, not counting anything for labor, is about £110. He said that many people, not members of the Church, had aided in the work, especially Mrs. Mills, who had supplied us with water, and Mr. Partington, who had loaned us scaffolding lumber. In conclusion he paid a high tribute to the loyalty of the elders in their support of the work.

President Penrose then offered the dedicatory prayer, which was a model of simplicity and comprehensiveness, in which he dedicated it to the Lord, and asked Him to bless all who had aided in any way, and to preserve and sanctify it for the worship of the Lord and the preaching of the gospel and the accomplishment of great good.

Sister Penrose then spoke to the edification and interest of all. Told of the Prophet Joseph Smith turning the key for the emancipation of women, and of their great progress since that time; she spoke of Relief Society work and exhorted the sisters to integrity and purity of life.

President Penrose then spoke on the necessity of unity and obedience, and exhorted all to faithfulness and integrity.

President Larsen said it had been proposed that there be a Relief Society organized and presented the names of the proposed officers, all of which was carried by unanimous vote.

The dedicatory hymn was sung by Sisters Lizzie Moss and Annie Wiseman, and Elders Nathan Done and John E. Layne.

The evening meeting convened at 6:30, and in spite of the bad weather the building was completely filled, and many persons stood outside. There were over two hundred and twenty-five people present inside. Elder Manwaring spoke first, then President Penrose occupied the remaining time, showing the conflict in the doctrines taught by the various creeds, and proved by comparison with the simple teachings of Christ that the Christian world has gone far astray; and even in the things they were teaching correctly they were exercising authority which they had no right to assume. He pointed out the way of eternal life in plainness and in power, called on them to repent and serve the

Lord, and in conclusion bore to them a strong testimony of the divinity of this latter-day work. He was followed with rapt attention by the entire audience, and they regretted when he closed.

At the conclusion of the meeting President Larsen stood at the door and shook hands with the people and asked a great many what they thought of it, and they were all highly elated; some who had never been before said it was the best they had ever heard. We feel well paid for our efforts, and believe it will form a nucleus from which much good will grow. During the services Sister Flossy Hansen and Miss Lilly Manders each sang an appropriate solo in a very able manner. Elders Doane, Manwaring and Layne sang: "An angel from on high."

JOHN C. LARSEN, JR.

SUNDAY SCHOOL CONVENTION.

A SPLENDID convention of the Sunday Schools in Newcastle conference was held in Bruce Hall, Harris Street, Middlesbro, on Saturday evening, March 20th, 1909, commencing at 6:30 o'clock. There were present President Charles W. Penrose, Elder William A. Morton, of the Deseret Sunday School Union Board, President W. H. Caldwell, twenty-five traveling elders and a large number of Sunday School officers and teachers from Middlesbro, Stockton, Darlington, Hartlepool, Jarrow, Gateshead, Sunderland, Shields, and Carlisle.

Elder Morton, at the request of President Caldwell, took charge of the convention. He expressed delight at seeing such a large number of Sunday School workers present. Hoped all would feel at home, and take advantage of the opportunity of learning more concerning their work. After singing and prayer, the assembly separated into departments. The theological department was in charge of Elder L. S. Meham. In it an excellent paper, entitled, "Keeping to the Subject," prepared by Elder J. W. Bambrough, was read and thoroughly discussed. "How we can best harmonize our teaching with budding manhood, to interest and instruct them," was the title of a paper by Sister Amy Young. It was deeply regretted that circumstances prevented the author from getting to the convention in time to read her paper before the department. It was afterwards read, however. It showed careful thought and contained many very profitable suggestions. Sister Nellie Muir was in charge of the First Intermediate department, in which a great deal of interest was also centered. "How to conduct fast day exercises to the best advantage" was the subject discussed in this department. An excellent article was read from the *Juvenile Instructor*, and many valuable suggestions were given.

The Primary and Kindergarten departments were in charge of Sister Flora Ridge. "Fast Sunday Lessons," was dealt with in a very interesting manner in this section. It was highly gratifying to see the interest that was manifested in the different departments.

Upon re-assembling, the convention was addressed by President Charles W. Penrose. He felt that he could not speak too highly of the efficient labors of the brethren and sisters engaged in Sunday School work in the Newcastle conference. The schools in this conference are in a very satisfactory condition. He spoke in praise of the Deseret Sunday School Union Board, which is composed of a body of excellent men, thoroughly qualified for the work to which they had been called, and who are laboring constantly and untiringly for the welfare of the youth of Israel. The time and talents of all our Sunday School workers are given gratuitously, and the Lord was certainly pleased with labors so freely and willingly given. The work is not done in a perfunctory way, but from the heart, and is therefore of a lasting character. The full fruition of our labors will be seen in the eternal worlds. Told of the influence of the Sunday School upon his own life, exhorted the officers and teachers to do their work well, and invoked the blessings of the Lord upon them.

President W. H. Caldwell said there had been a great improvement in the Sunday Schools in his conference since last year. This was brought about largely through the convention which was held twelve months ago. Love and unity existed to a marked degree among officers, teachers and pupils. There are ten branches of the Church in the Newcastle conference, and a Sunday School in each branch. He could say truthfully that in each of them the "prosperity pleases." There are in the Middlesbro Sunday School thirty-five children whose parents do not belong to the Church. Invoked the blessings of the Lord upon all the faithful workers in this glorious cause.

Elder William A. Morton gave a number of valuable suggestions. He considered the children of the saints the best asset the Church of Christ has. The calling of a Sunday School teacher is a most important one—the training of immortal souls. The boys and girls of to-day will be men and women later, and what manner of people they will be depends greatly upon the training they receive in their youth. Many of the leading men in the Church to-day were once little boys in Sunday School, of whom perhaps such great things had never been expected. Encouraged the brethren and sisters in their work, assuring them that for the labors they are performing they will receive an everlasting reward.

At the close of the convention, which lasted three hours, a most enjoyable social party was held. There was an excellent display of talent. Refreshments were served, and a most delightful time was spent.

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THURSDAY, APRIL 1, 1909.

SPIRITUAL, TEMPORAL AND ETERNAL EQUALITY.

THE inequalities existing in this world, which give rise to the class distinctions that have become part of the social systems in the leading nations of the earth, are the source of much discussion, and numerous schemes are and have been evolved with a view to the establishment of that equality which many reformers view as the rightful condition of humanity. Poverty and riches have dwelt almost side by side as far back as history records, and the power of wealth has ever been used for the oppression of the masses who have not been able to acquire a superabundance of this world's goods.

Socialism, so-called, in its various forms has had for its basis a fancied solution of the important problem of the equal distribution of the earth's products. Schemes for the accomplishment of this purpose have been set forth in great variety, and some few attempts at putting them into practice have been made by small communities led by impulsive and sanguine enthusiasts. None of them, however, have had more than a brief existence. They have flourished for awhile and then gone to pieces.

Human nature is about the same in all ages. Much progress has been made in many directions and vast improvements have been effected in society, but the great contrast between the conditions of the upper stratum and the lower is still seen and felt, and remains to puzzle the philanthropist and reformer and cause wonder as to the wherefore of its continuance to both Christian and heathen philosophers and thinkers. Many people ask why it is that God does not interfere in human affairs so as to do away with the sufferings and privations of so many millions of earth's inhabitants, who linger in want while the earth brings forth in abundance all that is needed for everyone of its inhabitants.

Yet if one should arise clothed upon with Divine inspiration and authority like the prophets of old, declaring that God has revealed His mind and will for the redemption of the world from darkness and error and poverty and woe, experience has demonstrated that he would be treated with the same scorn and derision, and even hatred and violence meted out to the seers and sages and apostles of past ages.

The commonly accepted idea is that the day of revelation is past, that the voice of prophecy is forever silenced, that angelic communication is finally cut off, and therefore, that every individual who comes with a purported message from Deity is an impostor and not to be listened to or tolerated for a moment. God's way of manifesting Himself to man, i.e., through inspired prophets of His own choice to communicate His word, is not to be thought of as possible in these latter times, and so the world wags on after its own fashion and is likely to do so, unless a change is effected in the minds of individuals to a sufficient extent to commence a new era and introduce that which was the dream of the world's great prophets from time immemorial.

The announcement that God's "marvelous work and a wonder," which He promised to perform "in the last days," has been commenced and that it inheres in the system called "Mormonism," is met with a smile of derision or a howl of execration. Yet it is a fact that God has set His hand to bring about the glorious things foreseen by inspired souls and uttered in prophetic poesy and prose ages gone by. This truth is dawning upon the minds of a few fervent men and women among the leading nations of the world, and they are being prepared by the influence of the gospel of Christ to become one in all things, both temporal and spiritual, for the establishment of that true fraternity by which alone the inequalities complained of can be removed and the evils of destitution and want and misery may be obliterated.

The beginning of this grand reformation must be in the heart. It must be firstly spiritual and afterwards temporal, that being the Divine method in all creation. Faith in God as a present, actual, living, revealing personality is the essential starting point. Then come repentance of sin, the remission of sins by baptism—"the washing of regeneration," then the reception of the Holy Ghost, by which all who follow this plan are baptized into one body and become the sons and daughters of God, of one faith, one hope, one great aim, each one seeking his neighbor's good. This is practical. It can be carried into actual effect. It will establish that harmony and common purpose that lie behind the temporal and physical.

The Latter-day Saints are moving along this line. The goal is before them and in sight. They do not ever expect to arrive at that plane of equality which some zealots advocate. They understand the great truth that, as there is one star above another differing in size and glory and time of revolution and association with other orbs, so there are different degrees of intelligence and capacity to grasp and manage material things; and therefore, there will always be differences in status, in talents, in both spiritual and physical powers, as well as in stature and appearance. Because every soul is and must be independent in his or her own sphere of existence, for the free exercise of that agency which is the soul's heritage from the Eternal Father.

But in the organization of the Kingdom of God on earth every individual will have the opportunity afforded of exercising that personal freedom, responsibility and development which will be for his own advancement and the benefit of all with whom he is associated in the Everlasting Covenant of spiritual and eternal brotherhood. The good of the whole fraternity will be paramount. This will involve his own welfare. Each worker in the particular calling for which he is adapted by nature, that is, by Deity, will be entitled to the use of everything needful for his labor or profession, whatever it may be, and the increment will belong to God, but to be used among the people, under Divine direction and by men chosen by the body of the people, to whom an account will be rendered. Property will be held individually as a "stewardship," with annual reckonings and reports according to forms and regulations established and accepted by the body.

No one will be allowed to want for the necessities of existence, but the idler must not eat the bread of the laborer. If an able man will not work, neither shall he eat. But the active, the industrious, the faithful, the intellectual, the thinker, the genius, the manager, the statesman, the great exceptional beings that always will be in advance of their fellows on their respective lines, will shine out like the sun or glorious planets of the stellar universe to the admiration and appreciation of their fellows, whether in time or eternity. They that can control but little will have but little to control; while they who can manage much will have much to manage. But the proceeds of all the toils and advances and increases of the entire body of beings will be for the universal benefit, and not to be hoarded up by the few to the detriment or deprivation of the many.

Equality will be established and preserved as to opportunities. Such inequalities as may exist will be those of ability, inherent, self-existent, not cramped or suppressed or limited by extraneous force or circumstance, or treated with contempt for lack of powers possessed by others, but each be valued for his own intrinsic worth and all deemed necessary to the good of the community and worthy of fellowship and esteem. In such a Divine organization humanly developed will be brought forth the glories of the latter-day Zion, and eventually the splendors of the New Jerusalem.

This is no modern dream. It was foreseen in ancient vision, but is about to become a veritable and literal reality. It is beginning in the Church of Jesus Christ of Latter-day Saints. It will bud and blossom and bear its golden fruit in the Kingdom of our God, not away off in the clouds or in the regions of the mystical heaven, but here on terra firma. It is to be a gradual growth, not a sudden revolution. A people must be prepared for it. That work is being done in the preaching of the "gospel of the kingdom." It is reaching out in all directions from its nucleus on the western continent. It is winning its way among the honest and obedient. They are

chiefly of the working classes of humanity, yet it is attracting the attention of the broad-minded among the more well-to-do. It will draw unto it people of every nation and class and creed who desire the welfare of humanity and the glory of God.

There is in it that which will solve not only the difficult problem of poverty and the right distribution of wealth, but the questions of the nature and existence of God and the origin and destiny of man, the formation of the earth, its ultimate condition and its relationship to the unnumbered worlds and their inhabitants, which glitter in the firmament and exhibit the majesty and might of Him who made them and whose glory endureth forever. It unfolds the secret of the forces that are manifest in nature and which are uncreated and eternal and by which the Almighty controls and regulates all things in wisdom, justice, mercy and truth. It explains why the sorrows and pains and calamities and convulsions and horrors of this little planet are permitted for a time to exist, in contrast to those blessings that are to come with His kingdom that is eventually to cover all the earth and fill it with the knowledge of God and crown it with His glory.

Why will not the learned and wise of this world open their eyes to the glorious light of the latter-day gospel, now shining forth in the midst of the darkness that comprehendeth it not? Why leave to them the honor and reward of building up this splendid system for the regeneration of the race and the reconstruction of society? Oh, how blind they are in their self-sufficiency and pride! Eyes have they, but they see not, ears have they, but they hear not, hearts they have but they receive not, but they leave the rich treasures of priceless worth that will shine and endure through all eternity, to the lowly and "weak things" of the earth, when they might bring to themselves power and exaltation and everlasting dominion. Verily they have their reward in the perishable things of time.

The Latter-day Saints should keep in view continually the building up and establishment, not only of the spiritual, but of the temporal Kingdom of our God. The first principles and ordinances of the gospel are but the beginning of things. Salvation, both spiritual and temporal, is to be worked out. If they want to gain it to a fullness, they must live day by day according to the Divine precepts made known to them. It is a continual work of preparation for that which is to come. If they wish to be "heirs of God and joint heirs with Jesus Christ," they must seek to become like the Father and the Son. Then by continuance in the heavenly course they will eventually reach that glorious condition of equality that belongs to the sons and daughters of God, in which opportunities will be afforded for the complete development of every faculty with which they are endowed, and as all eternity will be before them with its endless heights and depths and its boundless possibilities, they will be able to advance, with their families and

associates and the powers on high, on the path of everlasting progress in power, glory and immortality, being one with the Father and the Son, and will inherit all things temporal, spiritual and eternal.

C. W. P.

ELDERS AT AN ADULT SCHOOL.

WHILE tracting Oulton Broad, on February 4th, we had a conversation with a gentleman who seemed interested in the gospel of Jesus Christ, and he invited us to attend a meeting to be held on the following Sunday, February 7th, at the Oulton Broad Adults' School Mission Hall. We attended the meeting, and were welcomed by the president and class, which consisted of twelve or fourteen male members. We were informed that the meeting was for no particular religious sect, but that all Christians were invited.

After singing and prayer, the class read from the Gospel of Saint John 8: 1-12. After the lesson had been read, a gentleman spoke very nicely on the part of it relating to Christ and the woman found in sin. There was some time left, and we were very pleased when asked to speak. Taking up the lesson where the previous speaker left off, Elder Edgley explained the remainder, showing clearly what Christ meant when He promised the thief on the cross that he would be in Paradise with Him that day. That the thief and Christ, too, went to prison, and not to heaven, as most of the Christians claim, and proved by the scripture (I. Peter 3: 18-21) that while the body of Christ lay in the tomb, His spirit went and preached to the spirits in prison who had in ancient times rejected the word of God, and would not listen to the Prophet Noah, God's chosen servant, and repent of their sins; consequently they were destroyed from off the earth and their spirits shut up in prison, and that Christ went and explained the plan of life and salvation to them, "that they might be judged according to men in the flesh, but live according to God in the spirit." (I. Peter 4: 6.)

We were very sorry the time had come to close the meeting, but Elder Edgley bore testimony to the truthfulness of the gospel, explained who we were, and what people we represent, and that we were in England to preach the gospel of Jesus Christ and no other. Invited them to read our tracts and see if we are advocating the truth; exhorted them to prove all things and hold fast that which is good, to be united in the truth, and be willing to spread its light abroad, and forsake that which is evil. Told them that Christ had but one gospel plan, and it is the duty of man to find out what that plan is, and then obey it.

At the close of the meeting we had a hearty handshake, and some gospel conversations. The doctrine that the dead are to hear the gospel is new to them, and hard for them to believe, but that, like many other principles of the gospel that are rejected by

men, is nevertheless true, and is susceptible of scriptural proof. We feel as though good will result from our meeting on that occasion, as some began to study the doctrine advanced, and we have had conversations with some of the members since.

Wishing for your success, we are your brothers,

THOMAS EDGLEY AND R. D. LOWE.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Bristol conference have been removed to 268 Fish Ponds Road, Eastville, Bristol.

Relief Society Organized.—On Sunday last a Relief Society was organized at Oldham (Manchester conference). President and Sister Penrose were present and took an active part in the organization. The following officers were chosen, unanimously sustained and set apart for their respective duties: Mrs. Sophia Mortimer, president; Annie Wiseman, first counselor; Lizette Longdon, second counselor; Mary Platt, secretary; Susie Haworth, treasurer.

Releases and Departures.—The following missionaries have been honorably released and sailed for home to-day per s.s. *Dominion*: From Great Britain—Enoch Russon, Edwin A. Walton, Leonidas S. Mecham, Joseph Davidson, Hyrum R. Kirkham, Edwin C. Davies. From Switzerland and Germany—William J. Hoffman. From the Netherlands—Mrs. La Preal Ellertson, Jacob N. Lybbert, James A. Nielson. From Scandinavia—P. K. Nielson, Nels C. Madsen. With the company were forty-six emigrants, in charge of Elder Enoch Russon, assisted by Elders Nels C. Madsen and William J. Hoffman.

Baptisms.—On the 29th ult. a baptismal service was held in the West Hartlepool branch of the Newcastle conference. The service was held at the home of one of the saints, and the five candidates were afterwards baptized in the sea by Elder James W. Brady. Upon re-assembling, an impressive meeting was held, at which the new converts were confirmed.

On the 25th ult., at Armagh (Irish conference), four converts to the faith were baptized into the Church. The ordinance was performed by Elder Laron Andrus.

On Saturday, March 27th, 1909, another baptismal service was held in Bradford (Leeds conference). Fourteen candidates received the ordinance at the hands of Elders Harold J. Hyde and John F. Cutler. Fully two hundred people, among them many investigators and strangers, were in attendance. Elder A. Kelsey Chatfield was given marked attention while he explained in a convincing manner the object and necessity of the ordinance about to

be performed. At the close of the service an adjournment was taken to the Westgate New Hall. The large room was comfortably filled. Elder John F. Cutler made an interesting talk on the gifts of the Holy Ghost. Confirmations were attended to and an hour devoted to testimony bearing by the saints.

"Mormonism" in Dublin.—The latter part of last month President T. J. Bennett and Elders Albert Black and Alma A. Ellis, of the Irish conference, paid a visit to Dublin, where most enjoyable and instructive services were held on Sunday, the 21st ult. Four other traveling elders were in attendance, as were also almost all the members of the branch. The branch president, Elder Fred. Baker, in his report said the branch was in a splendid condition. The saints are devoted to their religion and are living the gospel better than ever before. The teachers visit the members of the Church regularly and hold meetings with them at their homes. He bore a strong testimony to the truth of the latter-day work. Elder W. W. Dummer reported the Sunday School in excellent condition. Ninety-eight per cent of the members of the branch are regular attenders at Sunday School. He was enjoying the spirit of his calling and had the love and support of his brethren in the ministry. Sister Minnie Baker gave a most encouraging report of the Relief Society. The sisters are perfectly united, and are striving to do their part of the great work of the latter days. She, too, bore a faithful testimony to the truth of the gospel and the divine mission of the Prophet Joseph. Elder Albert Black spoke in a very interesting manner, setting forth the blessings that are obtained through obedience to the gospel. Exhorted the saints to observe the Word of Wisdom and to continue faithful to the covenants they had made with the Lord. President Bennett presented the general and local authorities of the Church, and they received the unanymous vote of the congregation. He spoke in praise of the faithfulness of the saints of the Dublin branch and of their zeal and devotion to the cause of truth. It gave him much joy to see the love and unity which exist among them. He concluded his interesting remarks by invoking the blessings of the Lord upon the saints of the Dublin branch.

Successful Socials.—On March 13th, 1909, the saints of the Swinton branch (Manchester conference) held their first social at 26 Hall Street, Manchester. They were favored with the presence of President J. C. Larsen and all the traveling elders of the conference. The social was a brilliant success in every way. The proceeds are to be used for securing necessary articles for the meeting room. Thanks are tendered to all who contributed, financially and otherwise, to this laudable project.

On Saturday, March 20th, a very successful social and concert was held in the Leeds Branch (Leeds conference.) A very interesting

program was rendered. Many saints and investigators were present, a number of whom contributed towards making the entertainment a success. A very enjoyable time was spent.

On Wednesday evening, the 10th ult., the saints and friends of the Hull branch gave a splendid farewell social in honor of President Willard E. Stoddard, who had been honorably released after twenty-seven months' labor in the mission field. An appropriate program was rendered, after which a bounteous repast was served. In behalf of the elders, saints and friends of the branch Sister Annie Croft presented President Stoddard with a handsome present, and spoke in praise of his faithful services. President Stoddard thanked the brethren and sisters for their token and assured them that their love and kindness would always be remembered. Much credit is due to the officers of the M. I. A. for their efforts in making the social a success.

For the purpose of raising means with which to purchase seats for their new hall, the saints of Blackburn branch (Liverpool conference) gave a very successful entertainment in the evening of the 20th ult. President E. H. Williams and elders and saints from Preston, Accrington and Lancaster branches united with their brethren and sisters in Blackburn and spent a most enjoyable evening. About one hundred and fifty persons were present, among them quite a number of non-members. An excellent program was rendered, after which refreshments were served. A neat sum was realized.

On Monday evening, March 29th, a farewell social was given by the saints and elders of the Ipswich branch (Norwich conference), in honor of Brother Henry Carsey, who sails for Zion to-day. An entertaining program, consisting of songs, recitations and speeches, was rendered. The departing brother was presented with a beautiful dressing case as a token of the esteem in which he is held by the saints and elders of the Ipswich branch.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON VIII.—ZION—PAST, PRESENT, AND TO COME.

Textbook: One Hundred Years of Mormonism (Evans), pp. 135-49.

References: History of the Church, Vol. I. pp. 175-98, 357-62; Pratt's Autobiography, pp. 54-60; Missouri Persecutions—Roberts, pp. 38-3.

I. THE LAMANITE MISSION AGAIN.

1. Who the missionaries were.
2. Their journey to Missouri.
3. Preaching to the Indians.
4. Meeting at Independence and return of P. P. Pratt to Ohio.
5. Results of the Mission.

II. THE SAINTS' INTEREST IN ZION.

1. So far as concerned the past. (a) It is the place were the Garden of Eden was.
2. So far as concerns the future. (a) It is the place of the New Jerusalem. (b) It is where Christ will come and judge his people.

III. FOUNDING OF ZION.

1. First revelations concerning (Doc. and Cov. 28: 9; 42: 9, 35).
2. Location made known. (a) Missionaries called (Doc. and Cov. Sec. 52). (b) Journey to Missouri. (c) Revelations concerning (Doc. and Cov. 57:2-4). The whole revelation should be studied, or at least read; for it deals directly with this topic.

IV. THE LAND AND THE CITY OF ZION.

1. Description of (in 1831).
2. Establishing the Colesville branch at Kaw township.
3. Dedications of—(a) The Land (by Sidney Ridgon). (b) The temple site (by Prophet Joseph).
4. The plat for the city.

V. THE SAINTS AND THEIR MISSOURI NEIGHBORS.

1. The Saints mainly from the North, the Missourians largely from the South.
2. Hence, the latter were slave-holders, while the former were not.
3. And hence, further, there was less tendency in the "Mormons" to a leisurely life.
4. Besides, the religion of the Saints was obnoxious to the Missourians.

VI. MIGRATIONS TO MISSOURI.

General Note: One of the essential points in this lesson is the pledge made by the saints at the dedication of the Land of Zion—it serves to explain much that would otherwise be obscure in the expulsion of the saints from Jackson County, Missouri.

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